ST. JAMES' CHURCH

Twenty-second and Walnut Sts.

ST. JAMES' GUILD,

2210 Sansom Street.

MANUAL TRAINING CLASSES FOR BOYS.

NINTH YEAR.

1897.

President.—Rev. JOSEPH N. BLANCHARD, D. D.
Vice-President.—F. M. BISSEL.
Secretary.—H. P. BALTZ.
Treasurer.—W. W. FRAZIER, JR.
Director of Classes.—J. LIBERTY TADD.

PHILADELPHIA:
DUNLAP PRINTING COMPANY,
1306-8-10 Filbert Street.

ST. JAMES' CHURCH,

Twenty-second and Walnut Sts.

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St. James' Guild for Boys.

GUILD HOUSE, 2210 SANSOM STREET.

We desire to call attention to the Guild for Boys at St. James Church.

Once each week, on Thursday evenings from November to June, the rooms of the Guild are thrown open to boys over twelve years of age. Games are provided for them, as well as a reading-room stocked with periodicals, a library and a gymnasium with a paid instructor, which offer to them healthful instruction; while the coming in contact with the Managers of the Guild cannot but have a refining influence over them.

On Wednesday evenings instruction is given them in Stenography, Reading, Writing and Arithmetic.

On Tuesday and Friday nights the Manual Training Classes meet, and it is to this Department your attention is particularly requested. The classes are under the supervision of Mr. J. Liberty Tadd, who has a national reputation. The school, which, owing to its great success, has been greatly enlarged, entered on its ninth season last October. The classes this year average 92 boys per night. Many of the boys who have entered the school ragged, forlorn, little street urchins, are now clean, wholesome lads, earning their living as designers or workers in the various branches of the industrial art they have been taught. In the rooms in the basement the wood carving, drawing, and modeling classes still meet, while upstairs two large rooms are devoted to the beginners and the more advanced classes in drawing from the cast and instrumental drawing. The pupils are expected to advance themselves by the results they produce. When they enter they are set to work copying simple animal forms or familiar objects, and their first effort to really *do* something soon stimulates their ambitions.

From the preliminary class the pupils are promoted to the advanced classes, where they are taught drawing in a more interesting form. There they become acquainted with the accepted units of design. They study the simple fruit and foliage forms, and they utilize the knowledge thus gained by making designs of one sort or another—for wall papers, for grill-work, for pottery, textiles, etc. When they begin to carve they carve their own designs, and they make useful and beautiful articles of furniture. In the modeling classes the boys model the heads of animals and other objects, as well as tiles, plaques, small vases, etc. It is much desired that people interested in the classes should visit them at the Guild House, 2210 Sansom street, and so encourage the boys and also, their teachers. Much of the work is for sale, the proceeds being used to buy new material. All the classes are absolutely free.

The course of instruction as planned and carried out in the school, its object, its method, and the great moral results accomplished, are most interestingly and ably told in the appended article by Mr. Tadd.

In these various ways we strive not only to amuse and instruct, but also, through personal contact to refine, elevate and influence for good many boys, whose evenings, were it not for this Guild, would otherwise be spent in idleness on the streets. No one but those who share in this work can fully appreciate the good it does. It is a great and noble work, but we need money to carry it on and make it even more effective and useful. We send forth this pamphlet in the hope that it may awaken an interest in the minds and hearts of those who read it. We earnestly ask your aid in carrying on this work by your generous subscriptions, which may be sent to the Treasurer,

MR. WM. WEST FRAZIER, JR.,
2132 Spruce street,
Philadelphia.

MANUAL TRAINING.

ITS EDUCATIONAL, MORAL AND MENTAL ADVANTAGES.

By J. Liberty Tadd.

In the problem of child education—than which there is scarcely any subject of modern times more widely discussed—there enters equally the consideration of the physical development with the mental.

Now-a-days thinking people know that the mere setting of a child to the conning of a multiplication table, or the memorizing of a set of geographical names, are not tasks calculated in themselves to fit that child for a life of complete future usefulness. All "education consists fundamentally in the association of certain definite sensory currents, excited by external impressions, with certain motor currents, which are the adapted reactions of the individual to the impressions which affect him"

Manifestly, then, the mere mechanical "learning by rote" makes at best but a feeble imprint upon the growing intellect

of the young human animal ; and the modern educator's task is to discover what form of education will not dull the perceptive faculties of his pupil. That is the latter-day quandary, and the seriousness of its import, the gravity of its solution are apparent.

Fortunately the trend of the times is towards advancement of all kinds, and the introduction of manual training into our educational institutions was a move in the right direction.

Manual training includes all processes that train the muscles and the mind to work in harmony. In some of its applications it gives skill in planing boards and shaping iron ; but just as legitimately does it make the hand cunning to dissect a nerve, to engrave an etching, or to finger a violin. What it must teach is this : processes that will make the pupil muscularly as ready to begin any kind of work when he is grown, as arithmetic and geography made him mentally ready.

Manual training is that training of the hand that enables it to obey the mind as a mode of thought expression. It is the union of thought and action made vitally and mutually dependent one on the other. Thought being nascent action, and the mechanism of thought being motory, it is simply a method of evolving right action, righteousness in its true sense, action from right motive. This is the sum and substance of a true education. People who will not grant that the mechanism of thought is motory cannot escape the correlation that the mechanism of the expression of thought is motory. Manual training must, primarily, then, aim to produce facility and freedom of motion. As Professor Hailmann, of Washington, one of the greatest authorities on the subject, and whose thought is far in advance of any to-day, states : "A mental act is incomplete unless through its feelings and thinkings and willings it reaches the corresponding deed. The hand is the projected brain, through which the directing thought achieves the heart purposes of man. The hand mediates inwardly and outwadrly between man and his environment, makes him and his environment one and stimulates and establishes thought." Such is the training which—so far as human direction can perfect it—is given to the pupils in the night schools of the St. James Guild. It is a training of the *interests* of the pupils.

I have no sympathy with the manual training methods that make the use of tools and workshop exercises the main end. For frequently there is a tendency to make pupils use tools, instead of developing first the instrumentalities of the organism, the mind, the eyes, the hands. These are the primary tools. To these our chief care should be given. It is of little use that the pupil has built a machine by mechanical means if his own organism is not complete ; if his hand is not sure, his eye true and his mind balanced.

I make a plea for this organic skill, first, because I have tested many pupils from diverse institutions, and have found, almost invariably, that, without instruments of precision, rulers, compasses, gauges, calipers, etc., they are powerless. In many cases, they are simply plan-followers and thoughtless mechanics, without the elementary facility that small children can get spontaneously in a few weeks' practice of rational methods in manual training. They have been trained, under traditional formulas, to do certain things certain ways, like pegs made to fit certain holes, without any endeavor to have them realize the immeasurable life possibilities and potentialities planted in each one.

In the ordinary mission work as carried on in the Church schools, guilds, societies, etc., of our large cities, many plans have been tried to elevate the minds and characters of the young children of the poor who stand so sorely in need of elevation. Reading rooms, classes, games, entertainments, even coffee and lunch rooms, have been experimented with as elements of attraction. The children are usually very much interested at first, but my experience has been that in nearly all such endeavors, after the novelty has passed away, the pupils prefer the streets again. The same is true with regard to the public night schools. In every case in which industrial art classes have been introduced the schools invariably increase and the interest of the children steadily grows. In some, at least, of these cases, as I have the best of reasons to know, the attendance is entirely owing to the manual instruction. The reason is simple. Children must be kept interested if their attention is to be held. The young should always be busy ; it is their normal state ; during all

their waking hours they should be kept doing something. But what they do *must* be interesting. When they are doing and making and finding out things for themselves they are learning from experience—the great teacher—not being driven by tiresome drudgery along the stony pathway of the old education. The natural method of instruction would seem to be to direct the child's activities into the right directions, instead of curbing its desires and wasting its powers. We cannot crush out these activities ; if suppressed in one place they will break out in another. They need to be guided, not curbed, to be led into pleasant paths, diverted into useful directions, a free channel being provided for the excess of these activities in which education comes as naturally as living, and training into physical dexterity is but an element of the normal growth. The ambidextrous method is the prime feature in the schools and classes as carried on in our mission work in connection with churches, guilds and evening schools. Blackboards are placed in convenient positions, and all the children are at

liberty to work on them, and when a certain degree of facility has been acquired, they are put to work at the drawing, designing, clay, modeling, or wood-carving tables, to continue the same movements in materials, and give the fullest scope to their natural taste and invention while developing dexterity, skill and judgment.

The method of drawing taught in our classes varies from the usual training of flat copying, and the imitation courses which consist in the copying from objects, flowers, type forms, blocks, or mechanical drawing, etc., and consists—

1. In a practical development of the organism itself, the hand, the eye, and the intelligence, by the acquisition of their conscious control to be followed by automatic control.

2. In the use of powerful reformatory practices at certain periods for the purpose of gaining facility, balance, proportion, accuracy, magnitudes, beauty, fitness, grace.

3. Exercises in different mediums (wood and clay) for acquiring dexterity and skill in *shaping* various concepts.

4. Exercises for acquiring accurate and permanent organic memories of environment (1) from nature, at periods when impressions are most vivid (nascent period), from animals, flowers, insects, shells, etc. ; (2) from art works and ornament of best periods, and in creative designing in various materials.

By these methods all pupils, without exception, develop their capacities ; some get remarkable power and enter the various higher branches of art work at once in various directions. All, however, acquire sufficient skill to enter the different minor industries with credit ; all, according to their degree of intelligence, are prepared to do skilled work with tools in the various trades open to them in this country (240) after very little preliminary training, having skilled hands, true eyes, and a certain amount of power of expression and originality.

The training of both sides of the body alike is an essential feature of the system of education now under consideration, and such training is given in order that each part of the human organism may become capable of doing its full share of work.

Nor are the results of the work here described solely physical. It has a higher outcome, to which some attention is necessary —that of its ethical effects—its moral training.

Morality is embodied in nature. Ideas of goodness and badness are received from things. Whenever children are taught to use their own faculties, powers of choice, of intelligent selection, must be developed, until by habit, perhaps by instinct, preference for the good, dislike for the bad, becomes ingrained. It is no more difficult to make children realize the immutability of moral laws than it is to teach them the immutability of physical laws. Just as a child knows the effect of gravity, or the action of fire upon the body, so it can be brought to a realization of the distinction between the true and the false—the beautiful and the ugly. The standards of these qualities are absolute. Perception of them must come through intelligent observation and natural training.

If we are ever to get true morality as well as true intellectuality, it will be by making the young recognize the rightness of things. Material things—plants, flowers, crystals, animals —never lie—never cheat; all nature hums and vibrates with truth; water, trees, sounds from metal, stones and wood ring out truth every time. So will the children when by trained observation, and by love and recognition, they realize the divinity and mystery of things. Only by enjoyment and love of work, however, can this be effected; and to do this teachers must inculcate the higher objects of work, of struggle of sacri-

fice, of unselfishness, showing that only by work, by earnest endeavor and unceasing effort can we reach the highest planes of physical and ethical culture.

Children should be taught (1) to recognize the integrity that dwells in all material things—in the wood, in the iron, in the stone they handle; they should be taught to know that these tough, hard, unyielding materials can be made to respond to their will like plastic wax with a touch, if they use the right flux, a knowledge of their laws. (2) They should be taught to see the beauty and fitness inherent in all nature, not by making economic, practical things only from matter, but from being led to take the æsthetic, the everlasting point of view.

Such training is not chimerical. It is possible and practical. It has been tried and not found wanting, and its benefical results are so patent as to convince even the most skeptical. In the classes of the night schools of the Guild its effectiveness is being constantly demonstrated. Each season sees an increase in the attendance, an added earnestness and interest on the part of the pupils—and, better still, a real, tangible output of accomplished work—work which represents not only muscular energy, but thought, and which is, moreover, actually saleable.

The teachers in these classes have watched several relays of their pupils—ragged street urchins, dirty, irresponsible little waifs, with no organized, classified knowledge of anything except vice—grow into sturdy youths, cleanly from personal preference, decently clothed, amenable to rules, and, above all, ambitious, with power to work and plod steadily. Even so have they become unconsciously through their association.

So much for their material advancement. Now, what have they learned? They have learned how to *do*—how to make their hands the servants of their brains—how to use their intellects to some purpose. The pleasure they find in the discovery of these hitherto unknown faculties is attested by their voluntary application to the school tasks—an application which resembles that of the young mechanic to his "job" rather than the scholar to his unwilling lesson. *What* these youthful workmen do is shown at the end of each season in the schoolrooms when the Winter's products are exhibited.

There may be seen beautifully carved chairs, mirror frames, chests, footstools, and other articles of furniture, their intrinsic value enhanced by the character of the workmanship expended upon them; clay tiles, plaques, vessels of various kinds; designs for fabrics and textiles—all of them conceived and executed by the pupils themselves.

NOTE.

Mr. Tadd will be glad to give any information as to method of instruction, courses, plant, cost, etc., on application or by mail. Address,

J. Libety Tadd,
No. 319 N. Thirty-second Street,
Philadelphia,
Pa.